2 DISCOURSES CONTAINING THE HISTORY OF THE

CHURCH AND SOCIETY IN COHASSET, MASS. FLINT

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TWO

# DISCOURSES,

CONTAINING THE

HISTORY OF THE CHURCH AND SOCIETY

IN

COHASSET, Mass.

DELIVERED DECEMBER 16, 1821; BEING THE FIRST LORD'S DAY AFTER

THE COMPLETION OF A CENTURY

FROM THE

GATHERING OF THE CHURCH IN THAT PLACE, AND

THE ORDINATION OF THE FIRST PASTOR.

WITH

A GEOGRAPHICAL SKETCH OF COHASSET.

BY JACOB FLINT,
Minister of that Town.

*BOSTON:*

PRINTED BY MUNROE AND FRANCIS, NO. 4, CORNHILL,
CORNER OF WATER-STREET.

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TO THOSE, BY WHOSE SUBSCRIPTION THE FOLLOWING HISTORY

OF COHASSET IS PUBLISHED,

AND TO ALL THE MEMBERS OF THE CHURCH AND SOCIETY

WHICH IT DESCRIBES,

IT IS AFFECTIONATELY DEDICATED BY

THEIR SINCERE AND OBLIGED FRIEND,

THE AUTHOR.

# DISCOURSE I.

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JEREMIAH vi. 16.

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.

MOST of you, my hearers, drew your first breath, tasted your earliest pleasures, and formed the most tender and attractive associations within the limits of what is now called Cohasset. If you have that attachment to the place of your nativity which is said, by a profound statesman and scholar,* to be felt by every virtuous mind an "attachment tender and sublime, which vibrates in every fibre, and is intermingled with every affection of the heart," you will feel a lively interest in whatever relates to this town, the birth place of your fathers and yourselves, and which has furnished the principal scenes of your labours, pleasures, and hopes.

It has been a laudable practice for serious and grateful minds to commemorate, at remarkable periods, God's goodness and mercies towards them, manifested by his ever-watchful and beneficent Providence. Speaking in the name of the church and people of Israel, I will mention, said the prophet, the loving kindness of the Lord, according to all that he hath bestowed on us.

The fourth day† of the last week completed a century, since the first gathering of 'a Church, and the ordination of a pastor in this place.' I have thought it might afford useful instruction, and gratify a laudable curiosity, to present to your contemplation a concise history of the divine Providence with your fathers and yourselves, from the first settlement of the town to the present time. You are now in the place, where you may see, and ask for the old paths, and learn where is the good way, that you may walk therein and find rest for your souls.

* Hon. J. Q. Adams. † December 13, 1821.

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The town of Hingham, which, till 1770, included Cohasset, was settled by the Rev. Peter Hobart, with part of a church and congregation to which he had been pastor, in Hingham, County of Norfolk, in Great Britain. Debarred the free exercise of their civil and religious rights, they, like the pilgrims at Plymouth, fled to the wilderness in New England for the enjoyment of that freedom to which as rational beings they were entitled, and that religious liberty wherewith Christ had made them free. Their arrival was in the year 1635; and having obtained from the natives, deeds of land to form their town, on September 18 the same year they held their first meeting for civil purposes, which they called a town meeting; and their town, from the name of that they had left, they called Hingham.*

Their pastor was respectable for his talents and christian piety. His descendants have been many, a considerable number of whom have been graduated at Harvard University; and some of them eminent preachers of the Gospel. The Hingham company preserved, generally, a good standing with the natives. And, excepting a dispute on the subject of military election and liberty of conscience, which in 1645, interrupted the harmony of the town, and made some difficulty in the province,† and a violent contest in regard to the placing of a meeting-house, in which the interference of the general court was required; the social order of the inhabitants has been good. The constant and liberal provision, which they made for the support of public worship and schools for the young, with their general attention to the ordinances of religion, for a hundred and seventy years, furnish good evidence that the first settlers were wise and good men, that they educated their children in such principles and habits as rendered them useful and happy citizens and rational christians.

By the descendants of these men, with others of virtuous character, the town of Cohasset was first settled. The names of seven, viz. Cushing, Lincoln, Tower, Beal, James, and Sutton, found among the first Hingham company, with those of Bates, Pratt, Kent, Orcutt, Stoddard, and Nichols, from other places, were the names of those dauntless and worthy men, who first laboured to subdue the soil in this place, which was then called *Conohasset*, an Indian name, signifying a fishing promontory.

The parts of the town first improved, were those which have received the names, Rocky-nook, Jerusalem, Mill

* See Manuscript of D. Cushing, 2d T Clerk, Hing.

† See Hubbard's History of New England, and papers in the Cabinet of the Historical Society.

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street, extending to the harbour, the Plain, and Beachwood street. They were, as well as I can learn, settled successively in the order above named. To these parts your progenitors came, the most of them with their families; and their perseverance and success evince that they possessed much christian fortitude, patience of labour, and pious trust in the good providence of God. The greater part of the soil, though of a good quality, was so much interspersed with rocks, many from their size immoveable, as to render their prospect rather dreary and forbidding. But having Hingham on their south-west, and Scituate south, adjoining them, which were now flourishing plantations, with their shores abounding with fish of the best kinds, they were not discouraged. They took their stand; and wrought with industry and patience, devoutly looking to God for protection and a blessing on their labours. He gave them his blessing. He gave them, by his providence and his word, health, supplies, and peace of mind, and enabled them to prepare a goodly heritage for their children, unto the third and fourth generation, as it is this day.

How early some few families settled within the limits of this town, I cannot now ascertain with certainty; probably, in the year 1670; for about that time, Conohasset, from being all undivided common land of Hingham, was divided among its proprietors.* All, however, who became residents here, till 1714, when 'they obtained liberty to build a house of worship,' considered themselves as belonging to the religious society of Hingham. With that town they acted in all civil and religious matters. Thither, bad and long as the roads were, they repaired to worship on the Lord's day, and there they buried their dead. But in the year last mentioned, their numbers and substance had increased to such a degree, that they felt themselves able to support a minister, and provide instruction for their children. Accordingly in the year 1714, they petitioned the town of Hingham to remit to them their ministerial and school taxes. But their petition for this object, however just and reasonable, was twice rejected; nor could they obtain the privileges of a parish, till the next year, when for this purpose they made a successful petition to the general court.

Having a house of worship, they probably had preaching in it before they invited the candidate whom they settled as their first pastor. Mr. Nehemiah Hobart came to preach to them in July 13, 1721; and as the custom was, before the forming of a church, he "preached a fast," and continued with them, till December 13, of the same year, when

* See Town Records of Hingham.

the church was organized, and the pastoral charge of it, by solemn ordination, was committed to him. On that occasion the services were as follows: Introductory prayer by Rev. Eben. Gay of Hingham: Sermon by Rev. Daniel Lewis of Pembroke: Charge by Rev. Nathaniel Pitcher of Scituate: Right Hand of Fellowship by Rev. Samuel Whitman of Hull.

After his ordination, the Rev. Mr. Hobart wrote, in his book of records, the following reflections. "O my soul, never dare to forget that day, and the solemn charge I received thereon, but be mindful of 2 Tim. iv. 1, 2, the preacher's text; that at the last I may be able to say as in Acts xx. 26, 27. I take you to record this day, that I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God."

Thus, my hearers, one hundred years ago, the inhabitants of this town took the important character of a distinct christian church and society. They no longer travelled far, through rough and dreary ways, to worship. In the midst of them they had built a house for God. Their eyes beheld in it their christian priest clothed with salvation. There was the ark of their strength, and the testimony of their faith and hope, and there we trust, they worshipped the Father, in spirit and truth.

As a new society, they were weak in numbers and wealth. According to their ability their first house of worship was small and without expensive ornaments. It was, I have been told, about 35 feet long and 25 wide, with pulpit, pews, and seats of planed boards, of simple construction. To them, however, it was probably quite as expensive as was the temple of Solomon, to those who built that magnificent edifice.

At the formation of his church, Mr. Hobart drew up a well written instrument, not as a creed, but a covenant, in which are recognized their obligations to God and Jesus Christ, and in which are made their solemn vows to live, by God's aid, in christian obedience, brotherly love, and mutual assistance. After a preamble, expressive of their belief, that they were called of God to unite together in the bands of Gospel communion and fellowship, it proceeds in the following words. "We do, in the name of the Lord Jesus Christ, in the presence of God, and the holy angels, explicitly and expressly covenant and bind ourselves in manner and form following, viz. We do give up ourselves to God, whose name alone is Jehovah, Father, Son, and Holy Ghost. To God the Father, as our chief and only good:* and unto our

* It would seem from his words, that he did not consider Jesus Christ equal with the Father, nor the Holy Spirit any thing distinct from God's influence.

Lord Jesus Christ, as our prophet, priest, and king, and only Mediator of the covenant of grace; and unto the Spirit of God, as our only sanctifier and comforter. And we do give up ourselves one unto another in the Lord, covenanting and promising to walk together as a church of Christ, in all ways of his own institution, according to the prescriptions of his holy word, promising that with all tenderness and brotherly love, we will with all faithfulness, watch over each other's souls, and that we will freely yield up ourselves to the discipline and power of Christ in his church, and attend whatever ordinances Christ hath appointed and declared in his word; and wherein we fail, and come short of duty, to wait upon him for pardon and remission, beseeching him to make our spirits steadfast in his covenant, and to own us as his church and covenant people forever. Amen." This was subscribed by Nehemiah Hobart, John Orcutt, Stephen Stoddard, Thomas James, John Jacob, Ebenezer Kent, Joseph Bates, and Elijah Vinal jun. Soon after, followed the names of eighteen other persons, who were admitted to their communion.

In the call and settlement of Mr. Hobart, there seems to have been a perfect agreement of the whole society. There is no account, either from record or tradition, of opposition by any one. And this harmony appears to have continued during the nineteen years of his ministry. In him was found an excellent spirit. His character, which I early obtained from aged persons, who knew it, and from some of his writings which I possess, appears to have been that of a truly devout, enlightened, and liberal divine. He had talents as a preacher, and virtues as a christian, which would have rendered him instructive and acceptable, in a learned and more numerous society. His worth was not much known abroad, but was justly and highly appreciated by his early instructer, neighbour, and constant friend, the excellent Gay. Whatever be a preacher's talents and worth, his reputation will depend much on the celebrity of the situation in which he is placed, and of the characters with whom he is connected. The celebrated Cotton, Mathers, and Mayhews were, it is believed, great and good; but they were spurred by the hope of fame, as well as the love of God and their fellow-men. Placed in a populous and distinguished town, they were connected with men eminent in the literary and political world, who assisted to spread their fame. Conohasset, far in the bay, had little connection with societies, or men, who had made much advancement in letters and taste. It was seldom visited by strangers; and its inhabitants, though respectable for their natural powers and christian virtues, had neither leisure nor means to record and publish their preacher's worth.

The Rev. Nehemiah Hobart was born in the first parish of Hingham, and was the son of David Hobart Esq. and grandson of Rev. Peter Hobart of that town. He was graduated at Harvard College in the year 1714. He died in 1740, in the 43 year of his age. As he had lived beloved, he died much lamented by the people of his charge. He sleeps in the centre burying ground, and has a decent stone to tell where he lies. He was twice married, having seven children by his first wife, and none by his last. Three of his children he buried in their infancy, and left one son and three daughters. These all continued to a good old age, respectable for their understandings, and christian habits. The son moved to Connecticut, two of his daughters married in Cohasset, and one still survives, at the age of 87, and is wife of the venerable Deacon Kent, now in his 92d year. During Mr. Hobart's ministry, 77 persons were admitted to the church, 277 children and 27 adults were baptized, and 80 couples were united in marriage. The number of deaths were 116: 70 of this number were children under 8 years of age, 30 of whom died of an inflammatory sore throat.

The first deacon was John Jacob, a man whose memory ought to be dear to the church and society. He was the society's agent in procuring their parochial privileges. The husband of one wife, a worthy woman; without children; with a benevolent mind and considerable property, he seemed to adopt the society as his particular charge. He possessed their confidence, and used it in all respects, for their benefit. His care for his own spiritual improvement, and for the reputation of the church, was manifested by his constant attention to public worship and the sacred ordinances of religion, and by a handsome donation of plate, which he made to the table of communion. I received his character from the late Thomas Lothrop Esq. whom the deacon educated and made his principal heir; and into whose mind, naturally strong, he early instilled that love of religion, knowledge, and usefulness, which under God, qualified this nephew, to discharge acceptably, in mature years, the duties of every important office in the gift of the town, and to be long known and respected as a legislator and magistrate of this Commonwealth. The memory of the just is blessed.

The second deacon was Joseph Bates, a man of some distinction, from his piety and useful acquirements. He was the first Treasurer and Clerk of the society. The third deacon was Lazarus Beal, a devout man, and of good report among all who knew him. He commanded his children and household after him, that they should keep the way of the Lord. The two deacons, who now officiate in the church, are his grandsons.

The early condition of the society here was, in some respects, preferable to that of the settlers in many other new places. They were generally well inured to the climate, having been born in Hingham, or some place in New England. Most of them, either from patrimony or industry, possessed a competent property, with which to begin their improvements, without the fear of immediate want. Looking above the log-house,* they framed their houses of hewn timber, and covered them decently, making them generally two stories in height. The house of their pastor, now in its hundredth year, built of the firmest oak, is a large and still a handsome, valuable house; and with proper care, may remain so, it is thought, a century to come. The wild men and beasts of prey, had generally retired from their promontory. The inhabitants early built vessels and convenient landing places, by which they availed themselves of the treasures of the sea, and profitably transported to market, in the metropolis, their redundancy of wood. Having roads barely passible, and leading through their own to no place but the bay, they were little connected with elder societies. This led them to draw more closely the bands of their own. Their marriages were generally among themselves; so that a large portion of the members became connected by blood; and continue so, in an uncommon degree, to the present day. Truly neighbours to each other, they had innocent social enjoyments. Places of temptation to excess, were then unknown, as places of common resort. After the labours of the day, unceremonious visits were frequently made at each others houses, where they would talk of the good providence of God to New England, the ways of promoting the welfare of their church and society, and make common stock of useful or entertaining anecdotes, which any one had acquired. Having the bountiful cow, and the bees tamed from the forest, their dwellings flowed with milk and honey; and they could, with the 'broiled fish and a little honey-comb,' with other materials, which the house afforded, furnish a social repast, far more friendly to health, virtue, and cheerfulness, than can be found in all the luxuries which load the most fashionable boards of modern conviviality. Speaking of the early state of society here, it was remarked to me by an aged member—"They had every thing that heart could wish."

Feeling that public worship, with attention to christian ordinances, was necessary, no less to their social prosperity, than their spiritual improvement and comfort, the church and society lost no time, after the death of Mr. Hobart, before they took measures suitable to fill his place with anoth-

* A log-house was, I believe, never built in Conohasset.

er well educated and respectable pastor. They employed candidates of good character; but they did not immediately find one in whom they could unite. They heard a Mr. Adams, Hancock, Gay, and four others, before they gave their call to Mr. John Fowle, who became their second pastor. In regard to him, indeed, they were not of one mind. To hear many candidates is not well in any parish. It tends to division. They should learn well the character and qualifications of a preacher before they employ him, and then hear with a view to approve and ordain. The opposers of Mr. Fowle, however, after some time, appear to have consented to his ordination, which took place December 31, 1741. On that occasion, Rev. William Smith of Weymouth began with prayer; Rev. Hull Abbot of Charlestown preached; Rev. Nathaniel Eelles of Scituate gave the charge; Rev. Ebenezer Gay of Hingham gave the right hand of fellowship.

After his ordination the Rev. John Fowle wrote in the church records, the following observations. "As for remarks, reflections, and expostulations with my own soul, upon this most solemn occasion, by God's leave, shall enter in my new private journal, the next week, having left the same in Boston; and shall only add, that the providence of God was very wonderful, as to some matters of difference among the people, about my ordination, which were made up and settled, and which, that I may not forget to my dying day, as I can but hope for my benefit while alive and in possession of my reason, shall in said journal note down, &c. Lord Jesus pray the Father that my faith fail not. Amen and Amen. For who is sufficient for these things."

From this fragment it would seem that Mr. Fowle felt a deep sense of responsibility in his office. He was allowed, by good judges to be a man of considerable genius, and handsome acquirements; and for two or three years was a popular preacher. But he was doomed to have a thorn in the flesh, a most irritable nervous temperament, which rendered him unequal in his performances, and at times, quite peevish and irregular. His infirmity increasing, increased the number of his opposers, till it caused the dissolution of his pastoral relation in the fifth year of his ministry. I do not learn that any immoralities were charged upon him; but that he had too little self possession, to be useful in the pastoral office. His failure should be attributed rather to physical, than moral defect. rendering him not an object of reproach, but of commiseration.

While here, he married a wife, and had two children. He recorded the names of 12 persons whom he admitted to the church, of 60 children whom he baptized, and 22 couples whom

he united in marriage. He was born in Charlestown, near Boston, and was graduated at Harvard College, in the year 1732. After his dismission he returned with his family to the place of his nativity, where, it is expected, the disorder of his mind increased so much as to incapacitate him for usefulness to society. But the manner of his life towards the close, and the time of his death, I have not been able to learn. How grateful to God should all be, who are favoured with what ancient philosophy considered the greatest blessings of life--a sound mind in a sound body.

I have now, my hearers, delivered to you nearly the one half of my history. The remaining part I will, by divine permission, present to you in the afternoon.

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# DISCOURSE II.

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We proceeded in the morning, through the history of Mr. Fowle's ministry. At this period, the numbers and wealth of the church and society had increased so much, that they found their first house of worship too small for their accommodation, and felt themselves able to build another, more commodious as to its size, and more expensive and respectable as to its appearance. Accordingly, I find, by the parish records, they commenced the work near the time of Mr. Fowle's dismission, and in the course of the ensuing year, erected the house* in which we are now assembled. This house covers an area of 60 feet, by 45. On the northerly end of the roof, was a belfrey. Two flights of stairs, leading to the galleries, were placed on the inside of the house. The large front porch, into which the stairs have been removed, and the steeple in which the bell now hangs, have been since erected.

The disappointment of the church and society in Mr. Fowle, seems not to have lessened their attachment to the christian religion, nor to the benefits, to be derived from

* The cost, according to the Society's Treas. was £1522, 19s. 9d.

christian teachers. While engaged in building their new house, they employed candidates of good character with a view to unite in one, who might regularly feed them with knowledge, and break unto them the bread of life. Among them was a Lawrence, Torrey, Mayhew, and Brown; to the last of whom they gave their united call* to become their pastor. He accepted their call, and on September 2, 1747, before their new house was quite completed, was ordained to the pastoral office. The services on that occasion were—Introductory prayer by Rev. William Smith of Weymouth: Sermon by Rev. Ward Cotton, text, "make full proof of thy ministry:" Charge by Rev. Nathaniel Eelles: Right Hand of Fellowship by Rev. Josiah Cotton: concluding prayer by Rev. Shearjashub Bourn of Scituate.

The talents of the Rev. John Brown were considerably more than ordinary. In a stately person he possessed a mind whose perceptions were quick and clear, and his sentiments were generally the result of just reflection. His voice was loud and smooth. He thought for himself; and when he had formed his opinions, he uttered them with fearless freedom. The son of a respectable divine,† he was early well grounded in the rudiments of literature. Acquainted, from a child, with the Holy Scriptures, from them he formed his religious opinions. He believed the Son of God when he said—"The Father is greater than I:" and although he believed that mankind was sinful, yet he did not attribute their *sins* to his immediate act, who is the Author of all *good*. His sermons, a number of which I possess, are fraught with striking thoughts, suggested by his subjects; and presented in such a style, as would render them acceptable and impressive even to modern hearers. Till advanced in life, he was fond of social intercourse, and was able always to make society innocently cheerful. He would sometimes, it is said, descend to that jesting, which an Apostle has told us, is not convenient. He was never prone to labour much with his hands, nor to intense application of mind, in abstruse subjects.

A warm friend to the interests of his country, he zealously advocated its civil and religious freedom. By appointment of government, he served one campaign as chaplain to a colonial regiment, at Nova Scotia, and for his acceptable service a tract of land, now Liverpool, in that province, was granted to him by the crown. Taking a lively interest in

* It is said there was one opposer only, whom Mr. Brown reconciled by a stroke of good humour. Calling to see the opposer, he enquired the cause of opposition. I like your person and manners, said the opposer, but your preaching, sir, I disapprove. Then, said Mr. Brown, we are agreed. My preaching I do not like very well myself; but how great the folly for you and I to set up our *opinion* against that of the whole parish. The opposer felt, or thought he felt, the folly—and was no longer opposed.

† Rev. John Brown of Haverhill.

the American revolution, he encouraged, by example and preaching, his fellow-citizens, at home and abroad, patiently to make those sacrifices which were demanded by the times; predicting at the same time, with the foresight of a prophet, the present unrivalled prosperity of his country.* Although he zealously advocated the cause of freedom, he considered the appropriate duties of his sacred office, paramount to all others. He was constant and careful, till prevented by the infirmities of age, in his preparations for the Lord's day, and regular and acceptable in the discharge of parochial duties. During his long ministry, the people of his charge were generally attentive to his instructions in the house of God, and profited by his administration of the ordinances. He inherited a firm constitution; and although within a few years of his death, he was much enfeebled, from want of exercise in the open air, he still continued to preach, with diminished effect, until the last sabbath of his life. He died in the 67th year of his age, and 45th of his ministry. He sleeps with the first pastor in the centre burial ground. To those who knew his worth, his memory is precious. While here, he buried two wives and two children, and left a widow and one son. The name of his first wife was Jane Doane, that of his second Hepzibah Ames.

He recorded the names of 136 persons whom he admitted to the church, of 221 children and 25 adults whom he baptized, and 225 couples whom he united in marriage. Of deaths I find no record.

The persons elected, during his ministry, to the honourable office of deacon, were Jonathan Beal, Isaac Lincoln 3d, Amos Joy, Abel Kent, Isaac Burr, and Job Cushing. All these, except one, have been released by reason of death or age, from their official duties, and with the thanks of the church for their faithful services. Deacon Kent and his wife, still survive, full of days, and of good fruits, having long been of that class to whom the hoary head is a crown of glory.

Although the society, during Mr. Brown's ministry, made some accession to their numbers, they made little improvement in their modes of agriculture, building, or education. Living so near the sea, no small portion of them thought it easier to plough the deep for bread, than to plough their rugged soil. Many engaged in the fisheries and in foreign voyages. And both in the French war, and that of the Revolution, being more exposed to enemies on the seas, than in

* See his excellent sermon in manuscript, delivered to a company of New England soldiers, under the wide spreading Elm in Hingham He published a Thanksgiving discourse, in the year of the massacre at Boston, in which that event is ably discussed. He published also a discourse from Jeremiah xvii. 9. in which an ingenious comment is given upon the words—"The heart is deceitful above all things" &c.

most other places, a greater proportion of their young men, here, than elsewhere, bore arms in defence of their country.

When the approaching difficulties, between the American colonies and Great Britain, caused frequent town meetings, and the society here found it burdensome to transact their civil concerns with Hingham; feeling at the same time adequate to perform their own business among themselves, they made application to the government, to be separated from the jurisdiction of that town, and to be incorporated as a town, by the name of Cohasset. Accordingly, in 1770. they became a town, with all the powers and privileges appertaining to such corporations. Since that event, the affairs of the town have been managed with a good degree of harmony and regularity. The revolutionary war, however, greatly embarrassed them, as it did the whole country. But small improvements were made, until after the establishment of the federal government. Since then their improvements have been as great as those of most towns of their age and size.

After the death of Mr. Brown, the church and society immediately directed their attention to that provision for religious instruction, with the administration of the ordinances, without which no society will long experience social order and prosperity. They were supplied six sabbaths, by the pall bearers, at the funeral of their late pastor, and then employed Mr. Josiah C. Shaw, as their first candidate. With him the society were generally pleased, and soon united in giving him a call to settle with them in the ministry. He accepted their call, and was ordained October 3, 1792. On that occasion, Rev. Elijah Leonard of Marshfield, began with prayer: Rev. William Shaw of that town preached: Rev. Simeon Williams of Weymouth made the consecrating prayer: Rev. John Mellen of Hanover gave the Charge: Rev. Daniel Shute, D. D. of Hingham gave the Right Hand of Fellowship: Rev. Henry Ware of that town concluded with prayer.

The Rev. Josiah C. Shaw was a native of Marshfield. His ministry was commenced with fair prospects of tranquillity to himself, and usefulness to his flock; but was abruptly terminated June 3, 1796. The church and society, to their great honour, and notwithstanding the unhappy circumstances in which they were placed, soon took the proper steps to supply themselves with another pastor. After hearing a number of candidates, well recommended, they gave a call, without opposition, to their present pastor. With a deliberation due to its solemnity, he accepted the call; and on Jan. 10th 1798, was ordained to the pastoral charge of the church and society in Cohasset.

The services on that solemnity were,--Introductory prayer by Rev. Caleb Prentiss of Reading; Sermon, by Rev.

Eliot Stone of that town: Ordaining prayer by Rev. Daniel Shute, D. D. of Hingham: Charge by Rev. Gad Hitchcock, D. D. of Pembroke: Right Hand of Fellowship by Rev. Henry Ware of Hingham: Concluding prayer by Rev. David Barns, D. D. of Scituate. Your pastor was born in Reading, north Parish, in the county of Middlesex, and was graduated at the University in Cambridge on the Commencement of 1794.

I have been with you, my brethren, twenty-four years. How I have preached and discharged the duties of my sacred office, and how you have heard, and with what fidelity you have improved, ye are witnesses, and God also, who searches the heart and will, at the day, which he has appointed, impartially award us according to the fidelity with which we have applied and improved the talents and privileges committed to our trust.

Although in the course of my ministry among you, I have, doubtless, been chargeable with many imperfect services and unintentional errors, for it is human to err, yet on review I am not conscious of a single moment, when I have not felt accountable to God for my ministerial fidelity, and when it has not been my hearts' desire, to promote, by my preaching, prayers, and example, the temporal and spiritual welfare of my flock, in whose respectability and interests I have felt my own closely interwoven. And while my success, in your service for Christ's sake, has been far below my wishes, I have, nevertheless, reason to believe, that the state of the church and society, in regard to religious knowledge, and the influence of christian principles, has been somewhat improved. We have had no ministerial nor ecclesiastical contention.*

Although your pastor may, in some particulars, have reason of complaint, he would take this opportunity of acknowledging the receipt, from the society, of many favours and marks of respect, for which he has always been truly grate-

* There is no account of any church meeting for censure of any of its members, during the ministry of either Mr. Hobart or Mr. Fowle. In Mr. Brown's ministry there were three only holden for the purpose of hearing aggrieved brethren, against others who had offended. At each meeting, charity and harmony were restored, by professions of repentance in the offending, and forgiveness in the aggrieved. There never was, I believe, a member excommunicated from the church in Cohasset. Since my connexion with it there has been no meeting for censure. There may have been, and still may be, members, guilty of conduct which demands repentance and reformation; but from observing the injurious effects of ecclesiastical censures, especially excommunications; from the destructive heat, which has hereby been communicated to the passions, set on fire, not of heaven; I have long thought it the part of wisdom, to let the tares, when we cannot divest them of their bad properties in a private way, grow with the wheat till the harvest. Our Lord, though he reproved his disciples for their faults, never expelled one from his religious school. If we have enemies in the church, let us follow the Apostle's directions, to heap coals of fire on their heads. It may, indeed, burn them, but it will be salutary.

ful*. In seasons of severe affliction† with which it hath pleased God twice to visit him, he received that sympathy and attention from the society, which have made impressions on his heart too deep for time to efface. Gratitude to benefactors, and forgiveness to enemies, accord with the spirit of Christ, whose spirit, to be his, we must all possess.

Since my ordination 87 persons have been admitted to the church, 78 have owned the covenant, 425 children and 38 adults have been baptized, and 120 couples have been united in marriage. There have been 356 deaths.

The present deacons of the church are Abel Kent, Uriah Lincoln, Thomas Bowen, and David Beal. The two first, by reason of age, have been relieved from their official duties, with the unanimous thanks of the church for their able and faithful services. Dea. Lincoln has recently conferred a lasting memorial of his pious regard to the table of the Lord, by a donation of two large, well wrought, silver cups. It is due to the deacons, still officiating, to say, they magnify their office by their discharge of its duties.

Within the century we are considering, the town has educated at Cambridge University, seven of its sons. These are all still living, except one, namely, Benjamin Pratt Esq. who died in 1763. He was son of the first Aaron Pratt of this place; and received the honours of College in 1737. His talents were of the first order. He studied the profession of the law; and after highly distinguishing himself at the courts of justice in this Commonwealth, was promoted to the bench, as chief justice, in the state of New-York. The others of this place, who have been graduated at our University, sustain characters which reflect honour on the place of their nativity, and on this eminently distinguished seminary. All, except one, who is providentially deprived of a sound mind, are now filling, or preparing to fill, stations in which they may be useful to society and benefactors to their country. Eleazer James, in the county of Worcester, is highly respectable as a citizen and attorney at law: Joshua Bates, S.T.D. is president of Middlebury College in the State of Vermont: Isaac Lincoln is an eminent physician in the State of Maine, and member of the medical society: T. Stephenson and J. B. Flint are now engaged in the study of their respective professions.

During the last 25 years, the improvements in this town, in education, building, navigation, roads, and bridges, have been

* Since his connexion with them he has received from them an expensive gown and cassock, and afterwards the value of a handsome suit of apparel. It is not recollected that a year has passed, in which he has not received from individuals some presents highly valued by him, as tokens of affection in those who presented them.

† On occasion of the death of a wife and son.

laudable. More has been done in these particulars, it is believed, than was done in twice that number of years preceding. This house of worship, built by your fathers, has received improvements, as to its appearance and accommodation. Since my connexion with the society, it has been painted, and there have been added to it a decent steeple, a number of pews, and the dress for the pulpit, furnished by the ladies.* Let it witness an improvement, in which we are all more deeply interested—the weekly offerings of spiritual worship by all the members of the society, who are able to come up hither on the day which the Lord hath made.

With more general and enlightened attention to the great subject of religion, that firm and only foundation of all that is true and lovely and of good report; with a due increase of the church, by the addition of those, whose duty it is to commemorate the love and goodness of their Saviour; with renewed restraint on the passions and appetites, and due care and culture of the minds and manners of the young, few societies would enjoy more than yours, of the real blessings of life, or be more eligible in which to spend the few days allotted to men on the earth. Those only who are travelling the road to heaven make good and happy companions in the journey of life. The place of our habitation is pleasant for situation, with many advantages, and a health giving atmosphere.

I have now spoken to you, my hearers, as I intended, of the origin of our church and society, and the course of divine providence with us, in relation to character and improvements, through the period of a hundred years. You have seen and heard this day, something of the old paths. It remains for us to adopt the good way, and walk therein, that we may find rest for our souls. The old paths, since the time of Mr. Hobart, have in some respects been forsaken. In his time, a greater number in proportion to the members of society walked in the church, in covenant with God, Jesus Christ, and each other, than has been the practice of late times. Under no pastor, since the first, has the increase of the church been proportionate to the increase of the society. Whatever be the discharge of moral duties, there can, among christians, be no well founded plea for neglect of the authority of Jesus, by which a public profession of faith in him is required, and commemoration of his benevolent sacrifice for the welfare of men. It is, therefore, the duty and interest of the society, to amend their conduct in this particular, that their precious privileges may not be without avail to them;

* Since this discourse was delivered, the house has received a stove, suitable sufficiently to warm it.

but walking as true disciples, they may hereafter find their names written in the Lamb's book of life.

Rest. is that for which the world is toiling and panting. The old paths in this church and society, it is believed, conducted your fathers to it. Their views and practices, in regard to christian worship and ordinances, with your increase of light and improvements, in the means and style of living, would conduct you thither, in their paths, made far smoother and more pleasant, than when trodden by them. The christian society, formed here one century ago, should be considered by all the inhabitants of the town, and especially by the descendants of the first settlers, as the parent, under God, of what they are, possess, and enjoy. With lively filial sensibility, to its temporal and spiritual interests and respectability, they should seek to do it good, and pray for those who wish it well. Consider the sensibility of your Saviour, toward his brethren according to the flesh. In view of the calamities coming on them and their capital, where was the temple of their father's God, in consequence of their depravity, he beheld the city and wept over it. "O Jerusalem, Jerusalem, how often," said he, "would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." Matt. xxiii. 37. Similar feelings were expressed by the Psalmist toward the place and temple where his fathers and kindred dwelt and worshipped. "If I forget thee, O Jerusalem, let my right hand forget her cunning, if I prefer not Jerusalem above my chief joy." It was a Roman sentiment, dictated by noble feeling, that a good man would possess such patriotism, as would lead him to consider it a duty and honour, even to die for his country. But the distinct community which gave him birth, where his brethren and kindred dwelt, and which has fostered him and them, and his hopes of immortal joys, has, it would seem, prior, if not stronger claims on his love, prayers, and sacrifices for its prosperity. And any one who could indulge in himself, or countenance in others, a conduct tending to divide and degrade the little commonwealth—any one who could with indifference forsake the house and table of the Lord, built by his fathers, and consecrated by their prayers and communions, as a resting place for themselves and descendants, on their way to heaven, might be supposed destitute of all filial piety and gratitude, and ready to violate without remorse the first command with promise.

The changes, ravages, and improvements of a century, are great and affecting. The bounds of the place we inhabit, were fixed a hundred years ago, but where are the hands that fixed them, and the feet that then trod our streets and soil. They, with their bodies have long since crumbled to

dust, and their spirits, we trust, are in the presence and keeping of their God in glory. The greater part of four generations, who have toiled here, and mingled their prayers for themselves and us, have passed off to their account in the world of retribution. Those of the society who were old, when I first knew it, excepting two, have finished their work, and gone to their rest. Another class, who, twenty-four years ago, were in the midst of life, the acting guardians of the community, have departed, or become old, bending toward the tomb, with its blossoms on their heads; and their children's children begin to appear, and become active on the busy stage of life. Your pastor, at that period, comparatively young, has seen more than half a century, and been longer in the ministry than any of his predecessors, except one, having survived, it is believed, the average ministerial life. Admonished, therefore, by the lapse of years, and other circumstances, to be ready to give an account of his stewardship, he solicits the help of your prayers and profiting, that he may finish his work with joy. Of those who built this house,* in which most of you, by their faith in the promises, have been dedicated to the Lord, not one is able this day to tread its sacred courts, and but one survives. And before the years of another century shall have rolled away, we and our children, with many of our children's children, shall have joined the great congregation of the dead; and posterity yet unborn shall stand in our places. As generations arise and pass off, may God dispose and enable the risen, to prepare the rising, for useful and honourable services in society, and for unfading joys in his kingdom, of whose mild and righteous government there shall be no end.

The changes and improvements effected the past century, around you, in this land of promise, are suited to excite gratitude and admiration. See this Commonwealth and New England, a hundred years ago, poor and dependent colonies, with a few scattered plantations in a vast wilderness, feeling and dreading the tomahawk of the savage! now elevated to sovereign states, overspread with splendid towns and villages, adorned with temples dedicated to religion and science, and forming the best part of a mighty, independent nation; its soil subdued as a fruitful field, exchanging productions with all nations of the earth; and its inhabitants, with the light of religion and learning beaming upon them, are permitted to sit under their own vines and fig trees, having none to molest, or make them afraid.

Let the mind, for a moment, survey the world. What changes, of a physical and political nature, and what an increase of intellectual and moral light, does the last century

* It is 74 years old.

present? The millions of human beings, peopling the whole earth, have been swept away, and their places filled with new generations, once, and again. He who balances all worlds by his power, giving to them motion and laws, by terribly shaking the nations, and overturning principalities and dominions, depressing the mighty, and strengthing the powerless, has brought forward on the stage of the world, actors, with dispositions and powers to break the sceptres of tyranny, in church and state; and to temper human governments with a salutary portion of freedom and benevolence. Many features on the face of human society, which, but a few years since, were deformed and frowning, have been made to give place to others of beautiful and benignant expression.

The philosophy of the human mind, but just perceived a century ago, has been developed, and its sublime powers clearly arranged and illustrated. Much of the rubbish of human invention, collected by ignorance or guile about the holy scriptures, obscuring their truth, has been cleared away, and their evidence made convincing, so that their light more clearly marks the path to virtue and heaven; and, that this divine light might be extended, with the extent of the earth, divine providence has so combined and disposed the piety, wisdom, and wealth of Christendom, that its cheering rays have been diffused among men of all nations and languages, from the rising to the setting sun. By the discovery and application of the properties and laws of the elements in which all creatures subsist, what new force has been imparted to the powers and faculties of man? Human vision has been extended to immensely distant, and to men, new worlds, moving in the infinity of space; electricity, that powerful minister of life and death, has been directed in its course; and by the application of steam, numerous machines of great power and utility, have been brought into use, and the waters of the world are navigated without wind or canvass. And what art or science can be named, that has not, within the hundred years past, been advanced in utility and perfection? All this has been, and yet it is a wise enquiry, "What is a century? He that should have lived through all, and look on the world in its present state, would almost feel as if the whole had been effected in a moment, by the wand of enchantment:—the time has fled like a dream. What then will time be to those, who know, as we do, that we have probably but a small part of such a period to live! Oh, that we might learn so to number our days, that we should apply our hearts unto wisdom!"*

* Century Discourse by Rev. Henry Ware, jun.

*Finally.* Viewing yourselves, my brethren, but as a continuation and enlargement of the christian society, formed here a century ago, your first reflection should be, that you owe to the providence of God, all the blessings relating to the present and the future life which have attended it; that its continuance and improvements press on you and your children, this day, irresistible claims for lively gratitude, unfeigned repentance, and most hearty vows of obedience to your father's God and Redeemer. Extending your views forward a century to come, when you and I shall all have long slept with our fathers, consider what this town, with its society may then be. If its secular and religious prosperity shall duly advance, this house of God shall be proportionably increased in size and be filled with christian worshippers; and all, of mature years, who worship at its altar, shall worship also at the table of the Lord. Succeeding generations having fulfilled the duties of their day of probation, shall pass off, to join their fathers, and the church of the first born, in regions, where time will not be divided into periods by revolving worlds, but where our existence and joys will be commensurate in duration with God their Author. AMEN.

# GEOGRAPHICAL SKETCH

OF

# COHASSET.

Cohasset, a post town, in the county of Norfolk, is in extent, from north to south, about four and an half miles; and from east to west, about four. It is bounded on the west, by Hingham and Hull: on the north and north east, by Massachusetts Bay: and on the south east and south, by Scituate.

## SURFACE AND SOIL.

The part next to the sea, a few rods above high water mark, and in some places bounding the water, is a chain of rocky hills and precipices, forming a rampart against the invading waves, almost from one end of the town to the other. This chain is in some places broken, leaving spaces for a few small streams to run into the sea; and the sea, flowing at flood tide, into their mouths, covers the low lands, forming a number of salt marshes.

The most northerly division, about a mile in width, including the part already described, abounds with rocks and hills. Little of it is suitable for tillage, some parts are covered with wood, oak, walnut, and upland cedar. A considerable part of it, however, furnishes good pasturage.

A second division, about one mile in width, including the common, on which stands the meeting house, furnishes an excellent soil; and except some places, rather too rocky, is well adapted to all the purposes of agriculture. It is a deep, black soil, sparingly intermingled with gravel. The common is a pleasant plain of about ten acres, dressed, in the season of vegetation, with a garment of deep verdure. In the south easterly part, near the meeting house, is a handsome little pond of fresh water, about eight rods in diameter, round as a basin, and never dry. Through this division, runs the principal road, leading from Hingham to Scituate.

On the south west part of this division, is a fine swell of land and moderate hills, extending the whole length of the town. Its soil may be classed with that of the first quality; producing grass, corn, grain, and vegetables in great abundance. Although it has yielded its increase for a hundred years, its strength still remains. The hills are no where so steep, as to prevent the plough running to their summits. On the south side of this swell, is a fresh pond of ninety acres, abounding with pike and other fish, common to fresh water. A third division for a mile in width, is wood land, yielding walnut, beach, oak, maple, and pine, and is so loaded in many parts, with ponderous rocks, as forever to bafile the hand of culture. A fourth division, in width about a mile, extending to Scituate line, consists partly of soil similar to

that of the second division, and partly of a light soil of easy tillage. Through this division runs the beachwood street, and through a part of it, flows the principal stream in Cohasset, which is respectable enough to be called a river; but in Hutchinson's history of New England, is called Conohasset rivulet, forming, anciently, the boundary line between Plymouth and Massachusetts colonies.

### AGRICULTURE AND PRODUCE.

A considerable number of the inhabitants of this town, from their situation, depend more on navigation, for their support and wealth, than on agriculture. There are a considerable number, however, bred to husbandry; a number of persons also engaged in other business, have large and well cultivated farms, and almost every householder possesses a portion of land, which he cultivates. In the town, there are, deducting for roads and water, 5633 acres; 141 of which are tillage, producing on an average, 2822 bushels of corn, 457 bushels of rye, and 223 bushels of barley. Of upland mowing ground, there are 466 acres, producing 345 tons of English hay; of fresh meadow, there are 301 acres, producing 211 tons of fresh hay; of salt marsh, there are 62 acres, producing 32 tons of salt hay. The pasturage 2562 acres, is peculiarly sweet and nourishing, enabling the farmers to raise and fatten some of the finest cattle and sheep, that are seen in the market.

### NAVIGATION AND FISHERIES.

There are 41 vessels of different tonnage, owned in Cohasset. Of these 1067 tons are employed in the mackerel fishery. They take, in a season, 2420 barrels; 200 tons are employed in the cod fishery; taking 2590 quintals of cod fish.* The fishing vessels employ 223 men and boys. Some of the largest vessels, are employed in foreign trade. After the season for taking fish, a number of the fishing vessels are employed in the coasting trade with various parts of the United States, and some in trade with the West Indies. Cohasset harbour at the east part of the town is formed by a small bay, nearly a mile inland, into which the sea and vessels pass, through a considerable channel. The channel was probably created, and is still kept open, and the harbour made deeper and wider, by the flowing into it, on the south end, of Conohasset river, and into that on the southwest, of another small stream, sometimes called James' river, from its crossing the street, near the dwelling house of the late Christopher James. The water of the harbour, is not at any time sufficiently deep for vessels of large burthen, when ladened; but is very commodious and safe, for those from eighty to a hundred tons.

* The estimate of the fisheries, may not, perhaps, be correct for any one year, but may be considered as an average for a number of years.

To conduct vessels with safety into the harbour, requires the skill of seamen well acquainted with the entrance. About the entrance, extending to the east and west, and some at two miles from the shore, are scattered those deadly enemies to mariners, long and far known by the name of Cohasset rocks. The spaces, now water, between these rocks, were probably, at some very ancient period, filled with earth, softer than that on the present shores, rendering the promontory commensurate with the outermost rock. The attrition of the waters, pouring into, and from the Bay, may have removed the softer earth, till they came to those solid ramparts with which nature has lined the present shores. These, nothing short of Almighty power can remove. They have always said, and will forever prevailingly say to the invading ocean, hitherto shalt thou come, but no further, and here shall thy proud waves be stayed.

A good knowledge of the Cohasset rocks, and the Graves off the shores of Nahant, is requisite to navigate with safety the waters of the Bay. If in the night, or bad weather, the commander or pilot be ignorant of his situation, or sleep at his post, like Palinurus of old, he will be in the utmost danger of shipwreck and death, from a Scylla on the one hand, and Charybdis on the other. The rocks have been so well surveyed and marked, that their situation is sufficiently known. There is one circumstance, however, which I fear has not been sufficiently observed, by mariners, sailing from the southern cape. The flood tide ordinarily sets in toward the rocks, with considerably greater force than that with which it ever sets out. Consequently, if there be not, in running, a correspondent allowance made for leeway, the ship will be in danger of falling on the entering rock, or some rocks above it.

The people of this town have had frequent calls for their compassionate exertions, in behalf of suffering seamen. That they have been prompt to answer these calls, is manifest from the number of medals and other rewards of merit, which they have received, not only from the society whose name* designates its heavenly purposes, but from gratitude expressed in distant countries. Among the many instances of distress by shipwreck, in which the kindest assistance and relief have been given, one only will be here noticed, the circumstances of which do equal credit perhaps to those who gave, and to those who received relief. On February 12, 1793, the ship Gertrude-Maria, of 400 tons, bound from Copenhagen to Boston, with a cargo, estimated at $40,000, and commanded by Hans Peter Clien, was wrecked on a

* Humane.

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small island, among Cohasset rocks, called Brush Island. Having entered the Bay, the commander knew not the danger of his situation. Clouds obscured the light of the sun by day, of the moon and stars by night, and no small tempest with frost and snow lay upon them. In the awful war of elements, the ship was at the mercy of the fierce winds and mountainous billows.* These threw her first upon a small ledge, where she suffered but partial injury; then on the Island, just named, whose sides are covered with pointed ledges. On these, the angry surges raised and depressed her with violence, till they broke her asunder. Death now staring every man in the face, trial was made by two men with a boat, to reach the shore. The boat was dashed to pieces. One was drowned, the other left to recover the wreck. At length, by extending a spar from the stern of the wreck, the survivors all got upon the Island, where the waves could not reach them. Here they tarried, in the tempest, chilled with wet and frost, without fire or house to shelter them, till discovered early the next morning by the inhabitants of the town. Means for granting relief, were immediately adopted. A boat was quickly brought to the beach, a mile over land. She was manned without delay, and plunged into the agitated surf, at the imminent hazard of the lives of the adventurers. She reached the Island, and brought off three of the sufferers. Another attempt was immediately made, but the storm and the tumult of the sea, increasing, it was frustrated by the destruction of the boat against the rocks. Two other boats were soon brought from a distance, and the dauntless exertions of the boatmen were renewed, till the sufferers, twenty one in number, were all safely landed on the shore. Thence they were conveyed to the houses of Elisha Doane, esq. and other gentlemen, where they were carefully warmed, clothed, and fed, as their frozen and perishing condition required. At these houses they remained, imbibing the wine and the oil, ministered by the hand of compassion, till their wounds were healed, and health restored. In the mean time, due attention was paid to their property, now the sport of the waters. An account of articles of the smallest, as well as of greater value, was given to the master of the ship; insomuch, that when all was collected, that could be saved, and sold at auction, its amount was 12,000 dollars. When the Capt. and his men, (all it is said of the royal navy of his country,) were provided with another vessel, and ready to leave the town, their hearts were swollen with grateful emotions toward those, who, under God, had delivered and cherished them in their perils and distress. The Captain, a

* Continuo venti volvunt mare magnaque surgunt,
Æquora: dispersi jactamur gurgite vasto. VIRG.

man of much respectability, unable to utter his feelings, told his benefactors they should hear from him again. He sailed from Boston, and touching at St. Croix, published there an affecting account of the compassion and hospitality he had experienced from the people of Cohasset. When arrived in Denmark, he gave to the king, such a representation of the people here, as induced his majesty to order the College of Commerce to send in his majesty's name, four large medals of gold, and ten of silver, with the likeness of himself impressed on one side, and with Danish words on the other, importing, Reward of Merit—Noble Deeds.

With the medals of gold came directions—One for Rev. Josiah C. Shaw—One for Elisha Beane, esq.—One for Capt. John Lewis--and one for Capt. Levi Tower. The silver medals were designed for other citizens, who had been most active in giving relief to the sufferers. Honourable notice was likewise taken by the Humane Society, of the commendable humanity, here manifested to strangers in distress, and a pecuniary donation was granted to the deserving agents. The Governor of the Island of St. Croix manifested also, the high sense he entertained of the benevolence of the people here, by his extraordinary kindness, on that account, to a gentleman from Boston. Mr. Daniel Hubbard, a respectable merchant of that town, was taken dangereously sick, on his passage home, from abroad, and put into the harbour of St. Croix, with a view to obtain medical aid and other assistance, which his perilous condition required. At first he was refused admission, prohibited by the laws of the place, lest he should communicate his sickness. But as soon as it was made known to the governor, that he was from Boston, he was removed on shore, and the best medical aid, and every assistance and courtesy granted him, till he was recovered; for which, all compensation was refused—the governor alledging, that he was warranted in his conduct, by the humanity and great kindness Capt. Clien and his crew had experienced, when shipwrecked at Cohasset, near Boston.

## VILLAGE.

The Village stands partly on the common, and partly below it. The street through it runs in a south easterly direction to the end of the common, and then bends to the eastward, till it comes to the harbour. There are 44 houses in the village. Of these, 26 have two stories; one has three. Near the centre is the Meeting-house. A few rods from it is a two story building, erected for an academy. It has a large front porch, two large school rooms on the first floor, with a spacious hall over them, extending the whole length of the building.

## CLIMATE AND DISEASES.

Cohasset is in lat. 42° 13′ N. about 17 miles south by east from Boston. Its situation is heathful. It has a salubrious atmosphere, excepting at times in March and April, when the north east winds, coming direct from the sea, are very chilling, and trying to lungs, unaccustomed to them. Consumption is the most prevalent disease. No epidemic, proving very mortal, has for many years been experienced.—For deaths, see second division.

## MANUFACTURES AND TRADE.

A quantity of woollen and cotton cloths are manufactured in almost every family ; and with utensils, needful in their several callings, the inhabitants are mostly furnished by their own mechanics. Vessels of good construction are built at the harbour. There are in the town two grist mills, and one saw-mill. At the mouth of the river is a flour manufactory, on a large scale, with complicated machinery, having four pair of imported stones ; one pair, however, are used as a grist mill. There are in the town a number of extensive salt works, at which about 5500 bushels of salt are annually made. The trade of Cohasset is considerable. Beside the trading vessels already mentioned, there are five retail stores invested with considerable capitals.

## CURIOSITIES.

Near the base of a large mass of solid rock, on Cooper's Island, so called, is a curious excavation, which has the name of the Indian Pot. Its cavity is as round, smooth, and regular as a well formed seething Pot ; and will hold about 12 pails full. On the same mass of rock, is another excavation, called the Indian Well. The inside of the well, from the bottom about four feet upward, is a circle, the rest of it, about six feet more, is semi-circular, opening to the east. The pot and well were nearly in their present state, when the town was first settled. The former, it is conjectured, was made by the Indians for the two fold purpose of pounding their parched corn, and boiling their food. Heat was probably, communicated to water in it, by heated stones, after the manner of the Islanders in the Pacific Ocean. The latter, might serve as a reservoir of fresh water, received from the clouds ; as there is no stream very near. In the ground near the well have been found axes and other tools, made and used by the natives, which prove the place to have been once the residence of many of that people.

## EDUCATION.

In 1797 a number of gentleman united and erected a handsome building for an Academy. It had a preceptor and was sufficiently supplied with scholars for a number of years ;

but having no permanent funds, it is not now in a flourishing state. There are in the town, four district schools, taught in the winter by male instructors, and in the summer, by well educated females. Beside these, there are, generally, private schools, in one or more of which are taught English grammar, composition, geography, and the languages. In the village is a social library, of about 200 volumes of valuable books.

### HOUSES AND POPULATION.

Cohasset contains 160 dwelling houses. Those in the village, generally, and many in other parts of the town have two stories. A considerable number are built after the best modern style, and are handsomely painted. Whittington's Hotel, now owned by Mr. John J. Lathrop, jun. is a large roomy house, situated at Sandy Cove. Its situation commands some of the finest water prospects, and much of very pleasant rural scenery. It has been, in the hot seasons, a favourite resort for gentlemen and ladies from the metropolis. In the town are 1100 inhabitants.

### ROADS AND BRIDGES.

The town was originally laid out, as near as might be, in squares, whose sides should be one mile. It was divided into four parts, called divisions, by lines running nearly east and west, the whole length of the town, each division being a mile in width. These divisions were separated into parts or squares, by lines one mile from each other, running at right angles with the lines of divisions. It was intended by the proprietors of Conohasset, that roads, if possible, should run with the lines which marked the divisions and squares, and spaces of land for that purpose were accordingly left. But when the roads were really made, it was found necessary to vary much from the original design, owing to the immoveable rocks and other obstructions, falling in the way. The roads in every part of the town, have, within a few years, been generally much improved. When the valuable new road, mostly made the last year, through the swamp and plain, shall be completed, the road will be good and pretty straight from Hingham to Cohasset harbour. To facilitate the communication with Scituate and the country below, two valuable bridges, were the last season, thrown over Conohasset river, one of stone at Lincoln's mill, and one of timber well constructed, near the flour factory.

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